

# UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

VOL. XVI.

Chicago, September 26, 1885.

No. 4.

## HERCULES.

I envy thee ! Thou didst not stagnate here ;  
Forever to the advantage of mankind,  
Thou, with a god's strength, didst wrest Right from  
Wrong,  
And frightful were the shapes that strove to appall—  
While ever in the pauses of thy toil  
Rises the swift tumultuous song of joy—  
Song of the Helper, from the First to Last.  
What though at length thyself didst fall, o'ercome  
By scourge more awful than we can conceive ?  
That horror, god-like still, thy soul would fight,  
Though thy strong arms were powerless. Zeus himself,  
Moved by this victory of the spirit more  
Than all the powers of grim battle-fields,  
Named thee immortal then, and drew thee up  
To great Olympus ne'er so nobly won.  
Envy, while, O my soul, remain for thee  
The opportunities for labors great ?  
Lurk in thy secret depths monsters as foul  
As those the god-man vanquished long ago.  
Thou can'st not slay one dragon of the mind  
But straightway there's a deed to serve the world ;  
So intimate is each soul with all souls.  
Stagnate not then ! Up, win thy victories !  
Then let thy song of gladness rend the air—  
Song of the Helper, from the First to Last.  
And should life prove a scourge at bitter end,  
Triumph like Hercules, firm in the faith ;  
Less will thy God do than did Zeus for him ?

ABBIE M. GANNETT.

MALDEN, Massachusetts.

THE *Christian Life* quotes some American paper as recommending one way to get rid of a minister—to go to church but once in a while, and when you go, go late.

THE *Christian Advocate* thinks it might be well for China to send missionaries to America so as to lead the people out of their savagery which led to the Wyoming massacre.

THE *Churchman* says of the new version of the New Testament that "it would seem to be capable of demonstration that the Westminster company of the revisers of the New Testament were actuated by a strong Presbyterian bias."

AN exchange speaks of "Elder Swan, the great Baptist opium-eating revivalist." This reminds us of a tobacco-chewing sanctificationist we once met, who, with sadly stained lips and badly tainted breath, declared that "the Lord had rendered him spotless and pure".

W. S. KENNEDY is loth to give up the story of John Brown kissing the colored child on his way to the gallows as a myth, but F. D. Sandborn, his latest biographer, thinks that it must go. And this happened in the 19th century, in the days of telegraphy, stenography and photography! Does not this have some bearing on 1st century enigmas?

IN a paper on "Christianity and the Criminal," by R. Heber Newton, in the *Day Star*, he says: "Pæonology, or the science of punishment, has doomed the traditional hell. Hell remains beyond as prisons remain here, but like them it will open out and up into the life where the saved may walk repentant, reformed, rehabilitated, restored to themselves, to society, and to God."

A WRITER in *The Christian Union* gives some very "high art" suggestions for the decoration of a library. He would like "the dado painted a warm yellow-brown", the panels of the door filled with Japanese lacquer work, and some Turcoman hangings are called for. But he neglects to mention what a good many owners of such libraries seem to omit,—the importance of having a few good books here and there.

A FEW weeks ago we wrote a tender obituary of *The Current*, but the second-in-command at the office suggested we had better hold it a bit, and now that rather goodly bit of writing is lost, because *The Current* didn't die. Last week's issue contains a well written article on Marcus Aurelius. The writer asks that his name be included "in that little band of spiritual pioneers who, irrespective of epochs and conditions, reverently sought and found immutable truths."

THE Rexford-Atwood controversy that has been raging for some time in *The Universalist* camp seems to be running over a little into our UNITY columns, as will be seen from Dr. Atwood's letter in this issue. It seems to us that the Doctor is anxious in a playful way to prove the Universalist body in a very hopeless condition. Sad is it for any denomination that has in it no radical tendencies, no young men whose faith does not exactly fit that of their fathers. We are assured from a somewhat wide personal acquaintance that this is *not* the case with the Universalist denomination. Even the last week's issue of *The Universalist* has to take a ministerial brother to task because he ventures to assume that Lacky, the great student of morals, is a Christian. By the way, our exchange promptly quoted our note upon Dr. Rexford. We are anxious to see whether it will with the same promptness publish Dr. Rexford's reply to the same.



It was some blundering telegraph operator, not the Reading Circle, that made Edward Everett Hale chancellor at Chautauqua after all. Mr. Hale writes us: "I am one of five councillors, but Dr. Vincent is chancellor still, and will remain so long, I hope. The Circle could not have any head more truly liberal than he." We are sorry to have added wings to the mistake, but this is the only thing we are willing to take back in our editorial of August 29, for Mr. Hale would make a right good chancellor, and the Chautauqua Circle is doing a great work.

THE Chicago Sunday-schools are entering upon an interesting course of study upon the Prophets and Poets of the Old Testament. But the line of Jewry's prophets was much longer than that represented in the literary pages of the Old Testament. We like to think of the last names as belonging to those whose lives were of more importance than their words. Perhaps those lives have come throbbing down through the ages with an unmeasured potency greater than any of the words written. They helped shape the lives of the people, out of whose heart the Bible sprang.

AND now comes the shocking news that Christmas and Easter cards decorated with stuffed birds are to be all the rage this year, large orders for such being already out. Think of how aptly these cards can be illuminated with Bible texts:—

"Not a sparrow falls to the ground without your Father's knowledge."

"Even the swallows have found a nest 'neath thine altars."

"He heareth the young ravens cry", etc., etc.

How the poor dove will be immolated in order to light with hope the hearts of gentle Christians at Easter time!

WE wonder if the following extract from the private letter of a brother minister does not strike very near home to most pastors. Is it lack of faith in the preacher, or the stolidity of the purse-holder, or both? Surely we have belittled this great exponent of disinterestedness in money-giving and money-raising too much! We pray in church that men and women may be generous in thought. We too often joke with them when we want them to be generous with money. Perhaps a little less levity and more earnestness on the part of the minister when he asks for money would help matters a little. But here is the glimpse into a brother's conscience: "My courage never comes so near failing me as when I want money for some good object and look around inquiringly for the person, or persons, who will say, 'I thank you for letting me know where I can make some of my superfluous money useful', and find as I begin to go through the list how very few I have found, or educated, up to that state of mind. If I have not been able to make that lesson stay printed on the title page of the book of each superabounding life of prosperity about me, how can I expect to do *greater* things?"

In the long run nothing is potent but truth.

## THE CHURCH OF THE HOLY DISCIPLINE.

Unitarians like the "Church of the Holy Vision". Each Sunday they want to ascend the Mount of Prophecy, and this is well. A holy restlessness, progressive eagerness, insight and courage are indispensable elements of the higher life, but they are not all of the elements. This church is frequently disappointed in finding those who in their courage to welcome new truth have no patience left to apply the old truth. This "Church of the Holy Vision" finds its pews populous with people who, in their great desire for inspiration, utterly refuse the heavenly road of perspiration. They are very willing to *thrill*, but so unwilling to *work*. They are so responsive to pictures of the New Jerusalem that is to be some day realized here on earth, but so rebellious under the tasks of the laborious better-way that leads thereto. Indeed, the newer wisdom concerning the grand old prophets of Jewry hints that they failed where the plodding routinist succeeded. The humble priest devoted to the lowly training of Hebrew children to the few texts and forms of the temple and synagogue gave the coherency and the fortitude to the Hebrew people that the prophets failed to impart. And so we are inclined to say, great as is the "Church of the Holy Vision", greater still is the "Church of the Holy Discipline". Valuable as is the word "prophecy", more valuable yet is the humbler word "training". Indeed, we miss the central meaning of the prophets when we fail to enjoy them except in slippers and dressing-gown. There is very little of the prophet in the man or woman who is not afraid to avow the best of convictions anywhere, but cannot overcome the attractions of an extra plate of pancakes on Sunday morning in order to go and do his or her simple duty by the children in the Sunday-school. Not inspiration but training enables us to do the disagreeable duty, and there is a time in the development of the soul when every duty is disagreeable, and it will continue to be disagreeable until by the slow practice, the dull routine of life, we learn to heed no other call and to expect no other inspiration than duty. It is not the most inspired but the best drilled army that generally wins the battle. And so it is not the church that is most free in its thought or lofty in its ideal, but the church that has the most life-molding power that contributes most to the spiritual wealth of the world. When we remember how the "Church of the Holy Discipline" woos to early mass the maid who gets home to prepare the breakfast for her mistress, who can't get round by a quarter to eleven to the "Church of the Holy Vision", or even get her children ready by half-past nine for somebody else to teach them the lessons of religion, we are compelled to say, "Blessed is the 'Church of the Holy Vision', but thrice blessed is the 'Church of the Holy Discipline'!" The humblest Catholic priest, who devotes himself to the unspeakable drudgery of trying to make saintly men and women out of the poorest material the country affords, represents a sanity as well as a saintliness that ought to bring many a kid-gloved aspirant well up in the latest thought and conversant with the best devotional writings of the age upon his knees in



shame and humility. The "Church of the Holy Vision" must learn the truth so well exemplified by the "Church of the Holy Discipline" that the Kingdom of Character is won, not by flight, but by climbing, that the road that leads that way is oftentimes neither smooth nor beautiful, much of it is rugged and steep and they who travel thereon must expect privations, not ecstasy, and they who are unwilling to accept the difficulties and the drudgery will miss all the great things in the prophecy. Take this out of your interpretation of the prophet and you have only a rhapsodist left, and if you try to follow his softly-slippered feet through flowery paths he will lead you to the soulless paradise of butterflies.

## THE WOMAN'S CONGRESS.

This year the Woman's Congress comes back to the west to hold its annual meeting. Des Moines, Iowa, is the chosen place, and the time, Oct. 7, 8, 9. The "Association for the Advancement of Women" is the official title which the busy world shortens into "Woman's Congress"; and no one, whether busied in man's work or in woman's, but must feel interest in the meetings whose object is "to present practical methods for securing to women higher intellectual, moral and physical conditions, and thereby to improve all domestic and social relations." So reads the Constitution.

For thirteen years women whose brain and earnestness have helped to better things in their own neighborhoods have come together in these annual consultations. Such recognized forces as Prof. Maria Mitchell, Mrs. Mary Livermore, Miss Frances Willard, Miss Abby May, Miss Mary Eastman, Mrs. E. B. Chace, Mrs. Ednah Cheney, are among the officers, and Mrs. J. W. Howe is the president. And the more the women who have actually done good world's-work in their own town or state come to the front in the gatherings, and by their very presence and bearing demonstrate that power to do good world's-work—not prevents, nor yet allows—but assures and enriches and exalts a woman's power to bless a home, the more these Congresses will be respected and welcomed everywhere. Not all men have been privileged to meet this combination in a woman's powers,—the combination which some of us believe in as naturally as we believe in mother, sister, wife, and *because* of them. But in their hearts men, spite of their ready mannishness, want to be converted to just this faith. And no association can carry more converting might in this direction than these A. A. W. meetings. Every session should leave that demonstration behind it, a definite memorial of the visit; thereby advancing men as well as women. Especially do men know well the coarsenesses of their own methods in public consultations; it is no satisfaction, but disappointment, to see their own mistakes repeated. They want, every time they want, to be rebuked by woman with a higher ideal made real. Her Congress ought to legislate ideals, if in no other way by the way it strains out "politics" and personalities from principles.

So we believe much in the radiating good of these

Woman's Congresses, as they go flitting over the country, lighting here and lighting there from year to year,—believe much in their good, if they believe so much in it themselves as to make each one better than the best before it. They are not yet, we believe, an executive body, one that organizes action; but to *inspire* action is in a sense executive, and each town where they meet should bear trace of that meeting in the new earnestness of women there for something outside of themselves, in the new respect of men there for the mental power of women, and in the upspringing of local societies for culture and service of different sorts. We congratulate Des Moines, therefore, on her three October days.

The programme is given in another column.

G.

## ON RESPECT FOR THE UNKNOWN LIFE OF EACH PERSON.

When we read the tender or the grand passages of poets we are appalled often at the depth or the majesty of the experience shown therein. If we read the exquisite Indian serenade of Shelley which Poe so admired, and which indeed has a very delicate atmosphere of love; or if in his "Prometheus Unbound" we read such descriptions as in the talk between Panthea and Asia in scene third of the second act; or such lines as these in the same poem:

*Panthea.* Alas, I looked forth twice, but will no more.

*Ionias.* What dost thou see?

*Panthea.* A woful sight; a youth

With patient looks nailed to the crucifix.

*Ionias.* What next?

*Panthea.* The heaven around, the earth below

Was peopled with thick shapes of human death,  
All horrible and wrought by human hands,  
And some appeared the work of human hearts,  
For men were slowly killed by frowns and smiles;  
And other sights too foul to speak and live,  
Were wandering by,—

or if we read the amazing and glorious picture of Beatrice in her dreadful despair, writhing in the "clinging, black, contaminating mist," whereby

The beautiful blue heaven is flecked with blood;  
The sunshine on the floor is black,—

or when she cries defiant to the judge:

Tortures! Turn

The rack henceforth into a spinning wheel!  
Torture your dog, that he may tell when last  
He lapped the blood his master shed—not me!  
My pangs are of the mind and of the heart  
And of the soul! Aye, of the inmost soul  
Which weeps within, tears as of burning gall!—

or as she is in her wildest anguish followed by despair, followed again by a lofty calm after the death sentence, or in the exquisite childlike simplicity of the pathos of the words with which she ends the grand but terrific play; or, if we take the calm and lofty Wordsworth, as he speaks in the glowing lines in which he describes how the wanderer, when a boy, "From the naked top of some bold highland, beheld the sun rise up and bathe the world in light"; or in his great ode, as immortal as the immortal life which it enshrines; or in the soaring of his soul from



the banks of Wye, perhaps the most majestic flight of all his holy verse,—in these, I say, and all such glorious readings, we stand wonder-struck, awed, glorified, before the deeps of the human soul. Now, such an experience is not an *invention* of the poet, but a *record*. He does not contrive, match part to part, as inventors plan machines; but only writes down the miracle of the things that struggle within him, the history, simply, of what the poet sees and feels and is. Therefore, often in reading these bursts of emotion, of pathos or of thought, I have had the poet rise as a vision before me, as the place or the sphere in creation in which the great things came to pass. But when I have looked closer at him I have found him with but calm manner and appearance, as if by my intrusion and looking upon him grown quiet and common and shrouded in himself. If one should come upon Shelley with the pen in his hand, reeking with the agonies of Beatrice, launching the sublimities of the Titan's patience, or played around by the rainbow hues of the gorgeous scenery of Prometheus, the poet would drop that same pen quietly and rise from his desk unmoved and calm, with a quiet eye and inquiring look of polite address. I should see only a common sight, only the usual outside of men, while in the soul Beatrice, Panthea, Asia and Prometheus would be consorting in the illimitable grandeur of the heavens. Often have I thought thus, often thus have visited in imagination the great writers, and have returned again equipped and humbled, and uplifted too, with a more tender regard for human beings. Wordsworth exclaims:

Oh, many are the poets that are sown  
By nature; men endowed with highest gifts,  
The vision and the faculty divine,  
Yet wanting the accomplishment of verse.

How can I judge by the exterior, how shall I tell what is in any soul by the common inertia of the clay? How shall I know what passes inside? If I could meet Wordsworth and pass him by, and see no Tintern Abbey rise before my mind's eye; if I could meet Shelley and toss pebbles with him into the Genoese gulf, and never feel the sky-fire of the prayer at Prometheus's rock, how know I what may be passing in the mortals around me—what deeps may lie beyond those passive shores—sometimes what storms, and wild or dreadful glory beyond sight, while the shores are bathed in quiet sunshine? Every one has a vast deep in him compared to anything he may say of himself. No Homer or Shakespeare or Milton ever uttered himself, but only strove, and stammered forth a little of the things that were in his sight in earth and sky. What, then, of the tongue-tied?—those who can only wring their hands or kindle in their eyes in silence? All are poets in deeps of struggling experience, of holy living, of love, of sin, of repentance, of prayer, of valor.

Sometimes, these come forth in few and simple words, which are rifts in clouds. Sir Walter Scott said that when he had been listening to the common expressions of simple folk speaking their thoughts of life, and of their experience in their simple sorrows and troubles, he had sometimes heard sublimities in thought and in simplicity of expression unequaled in his experience outside of the Biblical

pages. What can we do but remember this unknown and unshown part in dealing with each other, and treat every one like a mystery, with reverence? For neither can we tell what the child will be nor what any one is. But a little way we are let in and given the freedom of any one's body and soul. We must walk the aisles like St. Paul in the Athenian streets, with eyes open to see, and with heart ready to bow at the altar to the Unknown God. Neither know we what has been in any soul, "trailing what clouds of glory" or of shame it came forth; what things it has wrestled with, what struggles and pains and joys it has come through. How can we stand by it except as by an Aztec altar, where the huge blocks and mighty sculptures, overgrown with forest, record a vast but vanished history, whereof not even a memory remains? What hand graved those sculptures, what muscles strained to roll those huge fanes from the quarry, what did the heart feel that drove the blood to hands and feet? And thou who art beside me, what hath graven thee to this shape or to that, sometimes so strange, always so hidden and so awful? I have seen an uncouth man, inveterate and untimely in his jokes, trivial sometimes; I set him down as little worth, except that he was good-natured and behaved himself cleanly. But thereafter, one day, I saw him burn with a white and generous and glorious earnestness, kindle and flame up to heaven, and all for love of poor, hard-worked men of whom he thought and spoke. It was a lesson. I came suddenly on the altar in the Athenian streets and trembled. I will look on every soul which is hidden from me in my ignorance as I would perforce by ignorance look on some Arabian manuscript scribbled all over on cover and margin by a jester, or perhaps even a wanton hand; but holding, for aught I could say, a lost treatise of Averroes.

J. V. B.

## Contributed Articles.

### MY WORK.

"What is your work?" she asked me,  
In her thrifty, eager way.  
Alas! I had no answer,  
I was silent with dismay.

And again and again the question  
Repeated itself to me,  
Youth's haunting, unfulfilled desires  
Returned and refused to flee.

There was in those old plans of mine  
To add to earth's real wealth,  
But the trivial round of little cares  
Had taken the years by stealth.

But I comfort myself in thinking  
If only the work be done  
It matters not who sowed the seed  
Or who on the errands run.



Does it matter if my song be not sung,  
 My poem find no word,  
 For the picture still the canvas wait,  
 My sermon never be heard,—

If only my heart keep singing,  
 My deeds the sermon preach,  
 The beauty I sought for the canvas bright  
 My life attempt to teach?

And so when next she asks me  
 What work I have to bring,  
 I shall not turn away abashed,  
 But with joy my voice will ring,

As I say, "I run on errands  
 For them who truth's sceptre wield,  
 I carry the cup of water  
 To the reapers in the field."

E. T. W.

## PLATO.—IV.

*Dialectic (Continued.)*

"I am a great lover of these processes of division and generalization; they help me to speak and think." But the next question is, "What knowledge is gotten by them?" The answer is, "The knowledge of being." Of the nature of being we shall speak presently. We have now to understand how Plato passes from knowledge to reality. With this discussion we begin dialectic in the highest sense of the term.

Plato passes from knowledge to reality by assuming with Parmenides the unity of thought and being: in other words, he does it in obedience to the notion of unity. With him unity is both the starting-point and the goal of knowledge. This conception manifests itself as a practical force in that "divine madness" already spoken of (see p. 309) which seizes upon "ingenuous natures" and carries them to philosophy. This conception practically rules sense-perception: the bodily senses perceive nothing; the soul, self-moving, self-identical, is that alone which makes possible and correlates the reports of the senses<sup>1</sup>. The same conception underlies memory; and it carries the mind on to complete definition, in which alone can we suppose ourselves to have real knowledge<sup>2</sup>. We may, therefore, just as well call darkness light, the confusion of mere sensation the clearness of thought, as to abandon the principle that has thus far led us on, and refuse to accept the dictum that thought and being are one. Our ideas, properly defined, are, therefore, not "cognitions only" "having no proper existence except in our minds", but lay hold on true being<sup>3</sup>. Still further, if our ideas are not merely subjective notions and the conception of being, including the being of ourselves and our ideas, a "bastard" conception, there must be self-existent, independent reality. But that reality is not wholly independent, for, if it were, it would be out of relation to us and unknowable by us, and God, on the other hand, by whom alone being may, on this theory of absolute separation,

be supposed to be known, could not know us and our world; we should constitute an absolute being by ourselves—all of which is absurd, "monstrous". In spite of their difference, therefore, thought and being are one. Such is the substance of Plato's argument. He does not profess to remove all difficulties; rather he maintains, and the *Parmenides* is devoted to showing, that the hypothesis of the One is preferable to that of the Many: and his conclusion is that the true One is one in many, and so the unity of thought and being. In thought, therefore, in the sense of definition, there is knowledge of reality, the completest knowledge of it is the completest, *i. e.*, most thoroughly defined—so to say, the most perfectly *conceptioned*—thought<sup>4</sup>.

It appears, then, that being is one and many and is intelligible. Being is also intelligent, since it is as much the being of thought as thought is the thought of being. To determine more specifically the nature of this intelligible and intelligent world we have simply to exhibit the absolute, underived conceptions which underly all thought, and the knowledge of which constitutes fundamental self-knowledge. Assigning existence to these we have the world of Ideas, which Plato seems to have conceived for the most part, perhaps not always, as a collection of independent and yet communing entities, an organic system of intelligent beings. He did not undertake to enumerate the members of this system, for he held that the Ideas are as many as the classes of individual or phenomenal existences, though he felt the "absurdity of assuming Ideas of such mean things as hair, mud, dirt, or anything else that is foul and base"<sup>5</sup>. He mentions and discusses not a few of the most important of them: Being and Not-being, Likeness and Unlikeness, Sameness and Difference, Unity and Number, Limitedness and Unlimitedness, Quality, Quantity, Relation, Absoluteness, Relativity, Truth, Beauty, Goodness, etc.<sup>6</sup> Now an important problem of dialectic is to determine the nature of the combination or "communion" of Ideas and also what ideas "commune" and how they "commune". Plato insists strenuously on the independence and fixedness of the Ideas<sup>7</sup>. In this regard he contrasts them sharply with the qualities and objects of sense, which, as Heraclitus maintained, are fleeting and pass into their opposites. The Ideas, on the other hand, possess independence and fixedness as a correlate to their cognoscibility: they do not "admit of generation into or out of one another". But they commune: each, while retaining its individuality, partakes of the nature of others. Plato hardly admits that each partakes of the nature of *all* others. Rest and motion, for example, do not participate in each other except as they participate in being.

The problem of communion of Ideas is solved especially in the *Parmenides*, the *Sophist* and the *Philebus*: in the first, the problem of the communion of the one and the many; in the second, that of be-

1. *Phaedrus*, 245; *Theaetetus*, 184, 185; *Phaedo*, 74, 75.  
 2. *Theaetetus*, 202-209.  
 3. *Parmenides*, 132-135.

4. *Phaedo*, 65.  
 5. *Parmenides*, 130; *Republic*, 596; Aristotle's *Metaphysics*, XIII., 4.  
 6. See Zeller's *Plato and the Older Academy*, p. 277. For a "scheme of the Platonic Ideas" see Dr. Cocker's *Christianity and Greek Philosophy*, pp. 364-367.  
 7. *Sophist*, 253-254.  
 8. *Phaedo*, 78-103.



ing and not-being; in the third, that of pleasure and knowledge. For a summary of the argument of the *Parmenides*, the burden of which is "that the one is not thinkable without the many, nor the many without the one", See Jowett's Introduction, pp. 227-228<sup>1</sup>. The argument of the *Sophist* is substantially as follows: Being, in the true, not quite the Parmenidean sense, is all inclusive. Even not-being is embraced in it, unless, indeed, being is pure and fixed emptiness. But being is not such; we cannot "imagine being to be devoid of life and mind, and to remain in awful unmeaningness and fixity". In speaking, therefore, of not-being, *i. e.*, generation, motion, variety, etc., "we speak not of something *opposed* to being but only *different*". In general, then, not-being is the element of otherness or difference inherent in being, and real being is the union of (Parmenidean) being and not-being. Translated into modern phraseology this seems to mean that being is synthetic (and analytic) self-sustained activity; all motion and exhibition of power are but the self-affirmation, self-identification of the eternal, fundamentally unchangeable reality<sup>2</sup>. In the *Philebus* the nature of being is further developed as the union of "pleasure" with "mind", *i. e.*, as the Good. The argument turns upon the following distinctions: finitude (the one), infinitude (the many), the union or mixture of the two, and the cause of this union.<sup>3</sup> Mind is infinite, *i. e.*, definite, knowable; pleasure is infinite, *i. e.*, indefinite, unintelligible; and the good, "the highest good in man and in the universe", is a mixture of the two. It includes, besides, the cause of "the mixture"; it is, therefore, a soul, for soul is the only causal principle either in man or the universe. From the foregoing we may easily infer that the absolute good is to Plato simply God. We see also that being (God) is conceived by him as finite (*i. e.*, definite, knowable) rather than infinite, as the modern world most commonly conceives it. The good is further described by him as including measure, beauty and symmetry as well as mind, pleasure and causality.<sup>4</sup> The interesting point here, logically speaking, is the concrete nature of being, the harmony it is of different and, as men generally suppose, opposite characteristics. Speaking in a somewhat different vein and yet with substantially the same meaning, Plato says of the Good as the supreme Idea: "Whether I am right or not God only knows; but, whether true or false, my opinion is that in all the world of knowledge the Idea of the Good appears last of all and is seen only with effort, and when seen is inferred to be the universal author of all things beautiful and right, parent of light and the lord of light in this world, and the source of truth and reason in the other; this is the first great cause which he who would act rationally either in public or in private life must behold<sup>5</sup>." Again he says that the good is not only the "author of knowledge in all things known but of their being and es-

sence, and yet the good is not essence but far exceeds essence in dignity and power<sup>1</sup>".

From the foregoing it appears that the Supreme Idea—and we must, in accordance with the principle of communion of Ideas, infer the same of the other Ideas—is not only an intelligible and intelligent entity but also a power, a being possessing and exerting energy. In the *Sophist* Plato defines being as "simply power", basing his definition on the following argument: Whatever is known is acted upon. But whatever can be acted upon is capable of action, since correlatives—here passivity and activity—presuppose each other<sup>2</sup>. The world of Ideas is, then, perhaps we may not un-Platonically say, a spiritual kingdom: an independent, self-existent, eternal communion of intelligent beings. It is a question that has been much discussed whether or not we ought to say persons instead of beings, or whether or not God in Plato's mind is a person. In the abstract discussions what is ordinarily understood as personality is not clearly perceived; in other passages, perhaps the most luminous and inspiring, one cannot escape the conviction that Plato conceived God as personal. One serious difficulty connected with this view, however, is the semi-substantial character of the Ideas. The best authorities appear to have found no warrant for conceiving them as thoughts in the mind of God, as would seem natural if he were figured as completely personal. This difficulty is perhaps obviated by the hypothesis that Plato was throughout giving philosophical expression to the belief in a hierarchical polytheism. This, however, is simply a hypothesis, though the religious motive and character of the Platonic thought are unmistakable.

B. C. BURT.

#### POST-OFFICE MISSION WORK AT HEAD-QUARTERS.

[For the purpose of encouraging those already engaged in this unique work and with the hope of stimulating others to take up this most quiet and yet very effective means of doing good, we have solicited from several of the most active workers some samples from their letter-box, of which we hope to give from time to time a page-full to our readers. We know no better place to begin than with the rapidly increasing work here at headquarters.—Eds.]

From the far west a young man writes: "I am carefully circulating the tracts among my thinking friends. They seem to summarize my instinctive belief. They have made a 'Bethel' of my home and of the school of which I am at the head. They have changed the color and meaning of every spear of prairie grass; they have checked any tendency to immorality I ever had, and I hope lessened exceedingly my distance from Heaven."

A young lawyer from Washington Territory: "I have had no access to the books I long for for some years, and the reading of the tracts you sent has thrown a flood of light in upon things. I have been led into a condition of mind so peaceful, so happy, so contented and yet so full of inquiry, so full of anxious longing the like of which I have never before expe-

1. See also Schwegler, pp. 75-76.

2. *Sophist*, 247, 248, 249, 250, 257, 259.

3. See Hegel, vol. 14, pp. 208-214.

4. *Philebus*, 27.

5. *Philebus*, 61, 63, 65, 67.

6. *Republic*, 517.

1. *Republic*, 508, 509. See also 506.

2. *Sophist*, 247, 248.



rienced. I mean, therefore, with every opportunity, to add to my at present limited stock of books and tracts."

Our light seems needed to the eastward as well as to the westward. A gentleman from New Hampshire writes: "In answer to my request I have at two different times received Unitarian tracts from you. Any others you may choose to send will be thankfully received. I will pass any extra copies of tracts to friends who would be interested in them. I knew little of Unitarian belief until I read these tracts. By reading them I see religion in a new and better light, though I do not endorse all the sentiments expressed."

From way down south in Florida a gentleman writes: "In the winter of 1863, while a soldier in General Lee's army, I was baptized in the Rapidan into the Baptist church. From that time I became an earnest reader of the New Testament, mostly of the synoptical gospels. I soon saw that the doctrines of that church and the teachings of Christ were two things—even taking the gospel as the inspired word of God. After the war, from reading the *Westminster* (British) *Review*, I was led to change my mind as to inspiration, but how far inspiration extended I could not determine. I had a copy of Dr. Channing's (*clarum et venerabile nomen*) discussions which I read with great attention and care. His conclusions were such as I could easily accept. The result of this correspondence so far has been the organizing of a Sunday-school society in one town and an active distributing center in another, which say to any minister wishing to go south, come and help us and we two towns will give you good audiences that now will pay expenses, and soon we may do more than that."

From a lady in Illinois: "I am very grateful for the tracts, which I eagerly read and then give to others. Five years ago I did not know what the faith was, but I had a faith evolved from my own soul that was contrary to any I heard advanced, and how rejoiced I was to find that there were kindred minds who gloried in freedom and fellowship. I procured Channing's works, together with his portrait, and I found that I was a Unitarian and I could say to those who questioned, After the way that men call heresy, so worship I the God of my father. I am again hungry, for such truths as these nourished my famished soul, and when I read your advertisement, I wrote as I did. . . . I wish a Unitarian minister could happen here some time and explain our views to the people who cannot conceive how one can be a Christian without believing in the divinity of Christ. Already friends are asking me to give a reason for the faith that is within me. All orthodox denominations are represented in the one church here, and work harmoniously; but the sermons are not life-giving and I come home longing for a purer religion, and my children are without proper religious instruction. I read the Sunday-school services in Unitarian churches and feel how much we lose in an orthodox community. I should like to feel that I belong to the sisterhood in the church, though I can do but little."

The result of this correspondence was that Mr. Effinger preached a sermon to an audience of 100 on one of the stormiest Sunday mornings last winter, and in the evening, in spite of the increased storm, to a crowded house. The larger part of his audience were very enthusiastic and learned then for the first time that they had a church home. Three ladies have become members of the Women's Conference and a donation has been sent to Mr. Jones's church.

From northern Wisconsin comes this: "I have to thank you for the literature you so kindly sent me, especially for the tracts on 'Natural Religion'; 'Prayer', and the 'Religion of Jesus'. They seem to harmonize so much with my own views. I had great desire to know the reason *why* in things material as well as spiritual. My inquiries were limited in a certain degree, being trained under a bigoted theology. The reform bill agitation awakened my mentality—the radical and chartist agitation quickened me still more to think, the temperance reform helped me shake off the orthodox creed."

"Once I heard a minister in Dunbar, Scotland, who was preaching on lost souls in hell, say there were infants there not a span long. That was the climax. One summer morning I went twenty miles to get a copy of Dr. Channing's works. This helped in liberalizing my mind. I should go mad if I believed the protestant's descriptions of the lost in hell."

## Correspondence.

### "WHAT IT DOES MEAN."

To the Editor of UNITY:

In your paper for Sept. 12, Mr. J. E. Oliver has settled this matter to his own satisfaction, but not quite to mine. I quote "Morals" first and second:

*Moral First.* Beware of inaccurate words. If, when Mr. Savage meant and said "elastic", he hadn't said also "hard" and "solid", which he did not mean,—we should'nt have misunderstood him.

*Moral Second.* Beware of repeating statements that you don't understand, in the fond hope that nobody will find you out. If those good journalists had remembered this, they wouldn't have "given themselves away".

Mr. Oliver needs to take to heart his own "Moral First",—Beware of inaccurate words. Or, to express myself with perfect accuracy, he needs to beware of inaccurate quotations.

Of course he does not mean to do it, but he misrepresents me, and gently hints that I have not been careful in the use of words.

Now, as a matter of fact, I said *nothing on my own authority*. I simply quoted Prof. Jevons. I did not use the words "hard" and "solid". Mr. Oliver must settle the question with Jevons, not with me. I quote now my own words, including the extracts from Jevons in quotation marks:

But the undulatory theory of light, which science regards as established, asks us to believe that this apparently empty space is filled with a luminiferous ether that, Prof. Stanley Jevons says, is "immensely more solid and elastic than steel". The pressure of this ether upon each square inch of the earth's



surface has been calculated by Sir John Herschel to be about seventeen billions of pounds. "Yet", says Prof. Jevons, "we live and move without appreciable resistance through this medium immensely harder and more elastic than adamant."

It will be seen that Prof. Jevons uses the words "solid" and "harder". He also quotes Young as using the words "absolutely solid". Those who care to do so can look at all that the professor has to say on the subject. In making my extracts, I used Macmillan's Third Edition of "The Principles of Science". In this edition the passages will be found on p. 515. They are in the 23d chapter, under the sub-head "Consistency with the laws of nature". Having laid this little burden on the shoulders of Prof. Jevons—where it belongs—I have no more to say.

M. J. SAVAGE.

Boston, 15th September, 1885.

### DR. REXFORD'S UNIVERSALIST SUPPORT.

To the Editor of UNITY:

A copy of your paper, bearing date Sept. 5, has been kindly mailed me. In it I find a letter from Dr. Rexford, assuring you that in his controversy with me he is not so destitute of Universalist sympathy as you had supposed. He claims to have been in possession of "fifty letters from our ministry" a year ago, endorsing his views. Since our little debate he has been "in the receipt of numerous letters from them, heartily commending my (his) thoughts". Moreover, "these letters multiply".

Fearing that you may not have taken the full force of these facts, I write to impress on your ingenuous mind the conclusion which they carry with them. I have had a denominational experience, as a writer, of twenty years. It has often happened me to get into controversy, albeit undesigned; and I have learned that of those who sympathize with you in such a season not more than one in ten will ever take the trouble to write and let you know it. I think it would always be safe for any party to a controversy in our Church to assume that ten times as many sympathized with his views as took the trouble to write him the assurance.

Now, Dr. Rexford has "fifty letters from our ministry" and "numerous letters" more. Supposing the "numerous" to be ten, that gives a round sixty letters of sympathy. Multiplying this by ten gives him 600 sympathizers with his views among the 669 Universalist ministers of the country. So far, therefore, from my genial antagonist being "alone" in his views, he seems to have a pretty nearly solid denomination behind him. Whether the remaining sixty-nine sympathize with my view or not I am left to conjecture.

I. M. ATWOOD.

CAUTAN THEOLOGICAL SCHOOL.

### THE MINISTERS' INSTITUTE.

The fifth biennial meeting of the Ministers' Institute was held in the Channing church at Newport, Rhode Island, beginning Tuesday evening, September 15, and continuing through the 16th and 17th. About one hundred and twenty clergymen were in

attendance, and a large number of citizens and visitors from abroad thronged the hospitable aisles of the Memorial church. Although the attendance at some previous institutes has been greater, it may be doubted whether any has been on the whole more productive of good results than this one. The young men came nobly to the front, leaving the elders for the most part in the background, like "ancient Priam at the Scaean gate", yet when time and occasion needed, prompt with the wise word of deep experience. The best of feeling prevailed, and even the weather—New England weather—put on its gayest smiles and contributed not a little to the general enjoyment.

The Tuesday evening service began with the singing of "Old Hundred." Mr. Wendte then welcomed the members of the institute to the fair island of peace, to the ancient city full of historic associations, and the birthplace and home of the saintly Channing, to the church, his memorial, which they had helped to build, and to the hearts and homes of its people. The sermon of the evening was preached by Rev. Francis Peabody from the text, "My soul thirsteth for God, for the living God." The speaker said that this text at first thought hardly seems to represent the condition of the age. He believed, however, that there is a different condition underlying the superficial one, and that future philosophers will look back upon this age as a time of religious thirst. The demand of the time is for preachers of a God living and active in the events of to-day. That ministers may be strengthened for this work, there is need of a revival of theological study. There must be sympathy with life. There must be consecrated character. The living God can be taught by nothing else but a living soul.

The Wednesday morning session began with an interesting conference meeting conducted by Rev. T. R. Slicer, of Providence. The subject was "Spiritual Life." The essay of the morning was then read by Rev. J. S. Bush, of Concord, Massachusetts, the subject being the ethical value of the idea of God. If agreed on the idea of God, how shall we measure its ethical value? Discarding all assumptions, is there not some necessary conception of morals independent of all theological beliefs? Morality has to do with the relations of men in society. It is the adjustment of those relations to some reality which is itself the immediate ground of moral obligation. This reality is discovered in the unity of the race. The knowledge of it arises from the instinctive sympathy and affection which make the man and the woman one, and knit together their offspring and themselves in the unity of the family. He is the moral man who in thought, affection and deed regards himself in his relations with his fellows, seeking for them, as for himself, the highest attainable good. With Jesus the command was not "Do this", but "Be this." The regulative principle with him was love. "Love thy neighbor as thyself" becomes thus the vital principle of an absolute morality. Though the conception of morality thus given does not necessarily depend upon any theological belief, it does not follow that such a belief is without its efficacy in making men moral.



After the discussion a short business meeting followed, at which the following officers were elected:

President—Rev. Joseph H. Allen.

Secretary and Treasurer—Rev. B. F. McDaniel.

Executive Committee—Grindall Reynolds, F. G. Peabody, H. H. Barber, S. B. Stewart, William H. Lyon, Thomas R. Slicer, for 1885-7.

The first essay of the afternoon session, entitled "Present Aspects of Theology in Germany", was read by Rev. J. T. Bixby. It was listened to with great interest and was warmly discussed. After a *resume* of the principal theological divisions in Germany, and the contrasts which the German religious life presents to our own, the speaker proceeded to trace the general drift of theologic thought in Germany. The differences between the conservatives and the liberals are becoming more strongly marked, and separation of church and state is suggesting itself as the ultimate solution of the trouble. This would be the regeneration of religion in that country. The main lessons to be learned from the religious condition of Germany are: First, to appreciate the blessing our American church received when it was separated from the state; second, the necessity of devoting one day in seven to the interests of religion and our higher nature; third, the importance of severe study and thorough, careful research for the accomplishment of any worthy work in a field so vast and profound as that of theology.

The evening essay was upon the subject of "Immortality", by Rev. J. W. Whiton, of Philadelphia. The writer said: "The physical life develops itself through a struggle to possess and enjoy the present world; the ethical through a struggle to sacrifice that world. The survival of personal consciousness gives rise to phenomena which demand explanation conformable to reason. When the ethical life carries into effect its choice to fling away the mortal for the sake of what it cherishes as immortal, is it self-preservation or self-destruction? Can death be deemed the extinction of the good man's consciousness of what he is, as truth-loving and God-revering, to preserve which he is resolute to die? Then must we conclude that while the self-preserving instinct of the physical life is trustworthy, the analogous instinct of the ethical life is traitorous. But this puts us to intellectual confusion."

On Thursday morning a large and attentive audience listened to a thoughtful essay by Rev. Howard N. Brown, in which the writer showed that religion and political economy work in the same realms, and that the religious and the industrial state of a people are closely linked. Political economy alone can never solve the vexed questions of society. Religion has the only complete and final remedy; to hold the ideal of the kingdom of Heaven before men till their jealousies are quenched by the growth of public spirit, and their selfish greed is turned into unselfish regard for others' good.

The closing essay was a practical paper upon "Practical Philanthropy", by Rev. J. G. Brooks, of Boston. He pointed out the danger on the one hand of an impatience of scientific method and economic law, and on the other of submission to social evils because always existent.

Among prominent persons attending the institute, besides those already mentioned, were James Freeman Clarke, Brooke Herford, S. J. Barrows, J. T. Sunderland, Charles A. Allen, Miss Elizabeth Peabody and Mrs. Julia Ward Howe. The session closed on Thursday evening with a reception given at the Ocean house by the Channing church to the members and friends of the institute.

## Little Unity.

### "IS THAT MINE?"

As I passed a beautiful house on Ashland avenue, the other day I heard a little two-year-old, who was taking a walk with her father, turn to him and ask, "Is that mine, papa?" She meant the house, which somehow impressed her, as it did me, by its remarkable beauty, as being a desirable possession. Her father answered her, "Yes, little daughter, it is yours to look at, but not to live in." It struck me as being a very beautiful answer. The child seemed to be perfectly satisfied and happy with it, as she would not have been had she been answered in a simple negative. Why not make the little ones all rich in the same way? Give them to understand that the most wonderful things in the universe are theirs, as the sun and stars and clouds, the wind and the rain, and teach them how wonderful they are by calling attention to them and helping them to understand. Teach them that all their eyes can see, or their ears hear, belongs by right to them. Make them rich in things that may always be theirs. Let them know that they are heirs to the common heritage that is ever a blessing, placing the possessor beyond the reach of poverty. W. S. L.

### THE WILL.

#### A KINDERGARTEN THOUGHT,

There's a telegraph worker,  
We call him the will;  
The brain's his machine  
Which he works fast and still;  
The nerves are the wires  
On which quickly go  
The messages sent to  
Each finger and toe.  
Each curves, or it straightens,  
It stiffens, or bends,  
Obeying the message  
Which Mr. Will sends.

JOSEPHINE JARVIS.

CAPITAL AND LABOR.—A little boy was promised a cent if he would amuse the baby while his aunt did a churning. When the work was done she gave him five cents, her smallest coin, telling him to take it to the store, have it changed and return the change to her. He came back, weeping copiously, and feeling deeply injured. Giving her the money, he sobbed out: "There, you've got *four* cents, and Howells has got *five* cents, and I've only got *one* cent, and I did all the work."



## UNITY.

A WEEKLY JOURNAL OF

Freedom, Fellowship and Character in Religion.

PUBLISHED EVERY SATURDAY BY  
THE COLEGROVE BOOK CO., 135 WABASH AVE., CHICAGO.

\$1.50 PER YEAR.

JENKIN LLOYD JONES  
DAVID N. UTTER,  
JAMES VILA BLAKE, } Resident Editors.

Associate Editors.

W. C. GANNETT, J. C. LEARNED,  
F. L. HOSMER, H. M. SIMMONS,  
C. W. WENDTE. ALBERT WALKLEY.

CHARLES H. KERR, Office Editor.

Entered at the Post-Office, Chicago, as second-class matter.

CHICAGO, SATURDAY, SEPTEMBER 26, 1885.

OUR invaluable grape-vine telegraph brings the following special dispatch on the Ministers' Institute direct from the study of the Channing Memorial church at Newport: "Almost too busy to write. I send you the local report. We have about a hundred clergymen present. Weather lovely. Fine feeling. Bixby's paper admirable. Peabody's sermon noble. Everybody happy over the conference. The younger men at the front. Hale did not come. Joseph Allen presides. You must work this up for UNITY. More to-morrow."

TOPEKA, KAN.—A private letter says Mr. Dyberg, of the Meadville school, has been speaking on Sunday afternoons with good success to his Swedish countrymen here.

THE FROEBEL INSTITUTE OF N. A. has some information of value to all those interested in the kindergarten movement. Let them ask the president, W. N. Hailmann, at LaPorte, Ind., what it is.

NEW ORLEANS.—There are many indications that the South and Central American exhibits of the exposition this winter, together with many features introduced by the new management, will make a profitable educational success of the second year of the exposition.

THE AMERICAN WOMAN'S SUFFRAGE ASSOCIATION holds its annual meeting at Minneapolis Oct. 13-15. Eight consecutive sessions are announced. The trunk lines centering in Minneapolis will carry delegates, round trip, for one and one-fifth fare. For further particulars address Mrs. M. A. Dorsett, P. O. box 487, Minneapolis. This cause has a right to be heard. Let no one expect peace until the suffrage question is brought down to date.

THE JEWISH SABBATH ON SUNDAY.—A correspondent of *The Occident* speaks of Rabbi Hirsch, of Chicago, as being among the first "who has made a signal success of holding Jewish service on Sunday", and thinks that the perpetuance of Judaism may depend upon this transference.

BLACK RIVER FALLS, WISCONSIN.—The senior editor of this paper preached in the Universalist church at this place on Monday evening, Sept. 14, and lectured on the "Price of Ignorance" on the evening following. On both nights this too little used building was well-filled, representatives of every church in town being present. It was encouraging to find that a bit of seed-sowing by the same hand eight years ago was not forgotten. It pays to travel 250 miles for the sake of feeding a soul that is consciously hungry. A little famine might make it a little easier for some of the over-privileged epicures of our city churches to get to church on time once a week for a while.

NEW UNITY MISSION TRACT, No. 24.—Mr. J. C. Learned's story of "The Bible Regained" which has just appeared in the *Church-Door Pulpit*, goes into the *Unity Mission* series as No. 24. "Do we realize that the Bible was lost for a thousand years?" he asks: lost to men first through Catholic concealment of it, then through Protestant idolatry of it. Now it is being regained, no longer as the Book of God, however, but in its true character as a wondrous Book of Man. And the tract tells the story of this losing and finding. It ought to be of use to the Post-office Mission workers.

THE NEXT "CHURCH-DOOR PULPIT" sermon (Oct. 1) will group the thoughts of a dozen of our best thinkers on the great theme—"God." The passages are selected by Mrs. J. T. Sunderland. This also goes into the *Unity Mission* series, as No. 15.

MONDAY noon, Sept. 21, the Union teachers' meeting took up the first lesson slip of its winter's course of Sunday-school lessons. The first half of the book of Joel furnished the study. In the unavoidable absence of J. L. Jones, the regular leader for this date, the meeting was opened by David Utter, who spoke of some general points in the lesson. In regard to date, the language of this book denoted that it must have been written after the captivity and while the Messianic hope was bright. It is a vivid description of a visitation of locusts, and the prophet compares it to the coming of the army of the Lord upon a people who are called to repentance. The "Golden Text", taken from verse 13, is "Rend your hearts, not your garments." J. V. Blake followed with a more detailed treatment of the question, calling attention to fine descriptive qualities in many of the verses and setting forth the literary merit to be found in the prophet's beauty and brevity of expression. He reminded the teachers again of his intention to make these lessons dwell exclusively upon the literary character of the writings they included, and while doctrinal, chronological and other characteristics might enter into the union class conversation, it was not in his plan that such should be carried by the



teachers to their classes. An analysis of Joel's method of description, showing its force and vigor, was put upon the blackboard, by which the student realized more clearly that this was no mere rhapsody, but real literary composition. The event was one not referred to in any other book in the Bible, and as it is the nature of a theocratic form of thought to consider every misfortune as a judgment from Yahweh for sin, so in this case the people are urged to repentance. Running through prophetic literature there is this trait: that however much of lamenting the people of all classes may be exhorted to make, there is directly a turning to the hopeful possibility that may await them if the lesson of the misfortune be learned and profited by. The description of the desolation caused by the visitation of the locusts is here also followed by a bright picture of the beautiful greenness and abundance that shall yet spring forth from this barren waste, and a call to "fear not, O land, be glad and rejoice; for the Lord will do great things".

**THE WOMAN'S CONGRESS.** Among the topics to be discussed at the Des Moines meeting on October 7, 8 and 9, are the following:

Is the Law of Progress one of Harmony or Discord? REV. ANTOINETTE BROWN BLACKWELL, N. J.

Comparative Effects on Health of Professional, Fashionable and Industrial Life, ANNA D. FRENCH, M. D., N. Y.

The Production and Distribution of Wealth, REV. AUGUSTA C. BRISTOL, N. J.

The Work of the World's Women, MRS. H. L. T. WOLCOTT, Mass.

Justice and not Charity, the Need of the Day, MRS. MARY E. BAGG, N. Y.

Organized Work, as Illustrated by the Methods of the W. C. T. U., MISS FRANCES E. WILLARD, Ill.

The Ministry of Labor, MISS ADA C. SWEET, Ill.

The Need of Adjustment between Business and Social Life, JULIA HOLMES SMITH, M. D., Ill.

The Advantage of the Spoken over the Written Word, MISS FRANCES F. FISHER, Ohio.

The Religion of the Future, MRS. IMOGENE C. FALES, N. Y.

Women Physicians in the Hospitals for the Insane, JENNIE McCOWAN, M. D., Iowa.

Human Parasites, LEILA G. BEDELL, M. D., Ill.

The railroads sell return tickets at Des Moines for one-third fare to all paying full fare in going. All ladies are to report at the Kirkwood House and there meet the Committee.

**A WORD FOR THE CHINAMAN.** Have our ministers all round been faithful with their word about the national disgrace? In some parts of the country when the question is of Indians and Chinamen, it almost seems that you have but to scratch an American to come upon a tiger-spot. This from Mr. Simmons's first after-summer sermon at Minneapolis: "What a sad and shameful story is that which comes to us this week of the massacre of Chinamen in Wyoming. And the saddest and most shameful part of it is that the American people and the American press are so apathetic about it. The long dispatches from Washington in our local city paper this morning have not a word of condemnation of the crime, but only discussion of the effects of it upon our relations with China. Nay, a Sunday editorial in the same paper refers to the event as a text on which to preach that the Chinaman should be kept out of the country.

It admits that the miners' grievances will not justify the massacre, but it has nothing to say in condemnation of the crime, and the only crime it speaks of is what it calls the Chinaman's crime of doing a white man's work in a white man's country for less than a white man can afford. Now, I have no special love for the Chinaman, and no sickly sentiment on the subject. But I am ashamed of a public sentiment which sees more crime in these peaceable Chinamen than in the men who so brutally shot and burned twenty of them [applause]; and if that is the sentiment of this city, I am ashamed of the city; and if the country refuses to condemn the act, I am ashamed of this country; and I am especially ashamed of any religion which will condone this crime, and then send missionaries of that religion to China." [Applause.]

ONE little book of Emerson is much wanted which the publishers have not yet given us. Twice in their "Modern Classic" series they have clustered eight or nine selected essays. Will they never add another cluster to that series,—this time of the essays bearing most directly on "religious" themes? No essay of Emerson's that is *not* "religious"; yet the hand longs to hold in one grasp, the pocket longs to carry in one cover, eight or nine papers which together would make a veritable *Theologia Americana*. We should want in it the Divinity School Address, the Over-Soul, Spiritual Laws or else the Method of Nature, Worship, the Preacher, the two short Addresses before the Free Religious Association, Immortality, Character, the Sovereignty of Ethics,—these at the least. Such a volume would take its place on that short shelf where the world places, once in several centuries, another little Confession of its Faith, a new Book of the Soul. G.

**ROUMANIA.**—Spite of all the modifying influences of the nineteenth century, the Christians still amuse themselves in some quarters by persecuting the Jews. In some sections of this country steps have recently been taken to exclude Jewish children from the public schools, to forbid Jews from transacting business in the market. Bottuschani is the hard name of the hard village which has recently undertaken to expel all Jews from its borders, and when a young Jew miller was brought bound before the sub-prefect, his speech was: "Why do you seize the Jews? You should kill them and then bring them to me!"

**ABERDARE.**—J. Gwenogfryn Evans, a Unitarian minister of Oxford, recently won the prize by an essay on the Folklore of Glamorganshire, at the National Eisteddfod of Wales.

ONE of the city theatres is presenting this week a play entitled, "The Siege of Vicksburg". another indication that the historical value of the great struggle is beginning to be appreciated, now that passion on both sides is subsiding.

MR. SPURGEON attributes the growth of skepticism not to the infidelity of popular literature, but because the clergy fail to preach the good old doctrines of the Bible.



## Announcements.

The Subscription price of UNITY is \$1.50 per annum, payable in advance. Single copies 5 cents.

The date on the address label indicates the time to which the subscription is paid.

Remittances are acknowledged by changing this date. No written receipts are sent unless requested.

Subscribers are requested to note the expiration of their subscriptions and send in their renewal without waiting for a bill. No paper discontinued without an express order and payment of all arrearages.

Make checks payable to the order of Charles H. Kerr.

Contracts for Advertising in UNITY can be made by applying to Edwin Alden & Bro., Fifth and Vine streets, Cincinnati, or 140 Nassau street, New York City. Rate per line 8 cents. Electrotypes must be on metal.

### UNITY FUND.

FOR THE BUILDING OF ALL SOULS CHURCH, CHICAGO.

Name.	Address.	Am't paid or subscribed.
Am't received to Sept. 23:		
Previously acknowledged		\$5,104.43
"A Friend".....	South Boston, Mass.	2.00
"Old Strawberry Bank".....	Portsmouth, N. H.	1.00
L. S. Johnson.....	Sandusky, Ohio	15.00
"G".....		*300.00
Robt. L. Moore.....	Tipton, Iowa	*2.00
Sarah L. Papineau.....	Lansing, Mich.	5.00
Wm. J. Potter.....	New Bedford, Mass.	10.00

### CHICAGO FUND.

Mrs. Dean Bangs.....	All Souls Church	10.00
G. F. Shears, M. D.....	"	10.00
Mrs. G. F. Shears.....	"	10.00
Mrs. Sarah C. Sayres.....	"	25.00
E. Blackman.....	Unity	50.00

### SARATOGA FUND.

"G. W. W.".....	Clinton, Mass.	1.00
"A Friend".....	Providence, R. I.	1.00
Mrs. S. M. Ware.....	Waterville, Me.	*100.00
Rev. Theo. C. Williams.....	New York, N. Y.	5.00
Dorman B. Eaton.....	Washington, D. C.	*25.00
Alfred Gooding.....	Portsmouth, N. H.	13.00

Total.....\$5,689.43

### CHICAGO CALENDAR.

ALL SOULS CHURCH, corner Oakwood boulevard and Ellis avenue. Minister, Jenkin Lloyd Jones; residence, 200 1/2 Thirty-seventh street. Sunday services at 10:45 A. M. Sunday-school at 9:30 A. M. Sunday-school teachers' meeting at the pastor's study, Fridays at 4:30 P. M.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Minister, Rev. David Utter; residence, 13 Twenty-second street. Service begins promptly at 10:45 A. M. Next Sunday the annual collection for the free kindergarten supported by the church will be taken up. Mr. Utter's sermon will be upon "Education on long lines".

UNITY CHURCH, corner Dearborn ave. and Walton Place. Sunday, Sept. 20, service at 10:45, morning. Sermon by Rev. George Batchelor. Sunday-school at 12:10.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. Sunday, September 20, service at 10:45, morning.

Sermon by pastor, J. V. Blake: subject, "Morality as a Comfort". Sunday-school at 9:15 A. M. Teachers' meeting at 7:30 on Monday evening, the 28th. Choir meeting at 7:30 on Saturday evening, October 3rd.

UNION TEACHERS' MEETING at the Channing Club Room, 135 Wabash avenue, Monday, September 28, at noon. Subject: Joel II. 18-21. Rev. J. L. Jones will lead.

## Ward's English Poets.

A Standard Work of the Highest Value, Offered for a Short Time at an Unusually Low Price.

The undersigned have on hand some thirty sets of the work above named, which they offer for a short time only at the prices subjoined. Orders can not be filled at these rates when present supply is exhausted, and the right is expressly reserved to advance the price on copies remaining unsold at the end of thirty days.

A brief description may enable those unfamiliar with the work to form some idea of its value. It consists of selections from the English poetry of each period from Chaucer's time to the present with critical introductions by various writers and a general introduction by Matthew Arnold,—this being a most valuable essay on the development of English poetry, and not included in the regular editions of Mr. Arnold's works. Ward's English Poets is characterized by the Pall Mall Gazette as "a valuable contribution to the critical knowledge of English literature, and a thoroughly representative collection of examples".

### EDITIONS AND PRICES.

Students' Edition. 4 vols. 12mo, cloth, printed on good paper and strongly bound; per set, net, \$3.00.

Library Edition. Similar to the above but on heavier paper and bound in fine muslin; per set, net, \$4.50.

These books are too heavy to be sent by mail advantageously, unless the distance is very great. The prices are net in Chicago, but the books will be sent to any address by express on receipt of price, charges payable at the point of destination.

Persons ordering books advertised by us are particularly requested to state in what paper they saw our advertisement.

The Colegrove Book Company.

135 Wabash Avenue, Chicago, Ill.

## PROGRAMMES FOR RELIGIOUS STUDY,

Unity Leaflet No. 12.

Report of the Committee appointed by the Women's Western Unitarian Conference.

A HANDY little 15 page pamphlet containing seven programmes for courses of study in liberal literature, with topics applying such study to the questions of the day. Four of these programmes are accompanied by lists of reference books for each topic. The committee also gives in its report of last years work many hints and suggestions which will be found valuable to those who have an interest in this direction,

Single copies 5 cents; per hundred \$3.00.

Western Unitarian Sunday School Society,

135 Wabash Ave., CHICAGO.

## The Christian Register

A Family and Religious Newspaper.

ESTABLISHED 1821.

THE CHRISTIAN REGISTER ranks among the oldest religious newspapers in America. Its motto is "Liberty, Holiness and Love." It aims to promote Thought, Faith and Life in Religion; Moral and Social Reform. It is an interesting family paper; a trustworthy guide to the best literature.

Its characteristic features are Editorial Notes, Leaders and Brevities; Original Articles by prominent writers; a free "Pulpit," a Forum for Discussion, a Sunday-school Department; Good Stories for Children, and various other departments containing interesting and useful information.

### WHAT THEY SAY OF IT.

AN ELDERLY LADY.—"I watch for its coming as for a loved friend."

FROM A BAPTIST MINISTER.—"It is more than worth the price of subscription."

AN OLD MAN.—"I should be glad to know that it was in every house in the land."

A BUSY PHYSICIAN.—"I wish to testify to the benefit I have derived from the columns of the Register within the past year. Its reading matter is always valuable and interesting. It is one of the best papers found on my table."

FROM A QUAKER LADY.—"I like thy paper very much, especially the children's department. I consider it a high-toned paper, touching as it does on all important topics concerning Christianity. I hope it may have a still wider circulation."

A STRICKEN DAUGHTER.—"I have enjoyed and profited so much by the Register the past year that I shall never willingly be without it; and, in the recent death of a sainted mother, its words of comfort and hope have been of untold value to me."

AN ORTHODOX SHEPHERD SAYS.—"I am enjoying the Register more and more each week. The tone of your paper is such that it has given me a new idea of the much-abused term 'Liberalism.' A divine liberality is what the world needs as much as anything."

### TERMS: THREE DOLLARS A YEAR.

Sample Copies sent free on application to the Publishers.

CHRISTIAN REGISTER ASSOCIATION,

141 Franklin St., Boston.

2 SETS OF UNITY CHURCH-DOOR PULPIT, first series, are still on hand. These will be sold at \$1.50 per set, including postage, after which most of the numbers will not be obtainable in any form. Address UNITY, 135 Wabash Avenue, Chicago.

BACK NUMBERS of Unity can in most cases be supplied whenever desired. Price for numbers published before May 1, 1885, ten cents per copy; for numbers published since that time, five cents per copy, postpaid. Address UNITY, 135 Wabash Ave., Chicago.

THE Sunday School Society has now on hand copies of Unity Services and Songs bound in cloth and can supply a moderate order without the delay of special binding.